

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 17.

NEW-HAVEN, SEPTEMBER 25, 1819.

Vol. IV.

## LATE MISSIONARY INTELLIGENCE.

*Extracted from London Publications.*

### SOUTH SEA ISLANDS.

The following letter from the Rev. W. P. Crook, one of the Missionaries in Otaheite, was addressed to the Rev. W. Milne, at Malacca, and contains not only a confirmation of the former intelligence, but also several very pleasing particulars with which we had not before been acquainted. We copy it from No. 6, of the *Inda-Chinese Gleaner*, published at Malacca, in October last, which is just come to hand.

*Wilks Harbour, Tahiti, July 9, 1818.*

'My dear and highly esteemed Brother—Mr. Davies and I wrote to you from *Eimeo* last December. Since that time many important things have happened; we have been reinforced by additional labourers from England; our brig so long in hand, called the *Haweis*, is now at sea removing the Missionaries to their various stations. Eight of us are left at these two islands, and eight go to the leeward islands of the group. We have three Missionary stations at this island, and one at *Eimeo*, with two Missionaries at each station. Mr. Bourne, one of the newly arrived Missionaries is with me: he understands printing, and we are about to set up a press here, in addition to that which Mr. Ellis has removed to the islands below. The whole of this group of islands is now professedly Christian, and if we are to judge of their conduct by that of nominal Christians in general, they have vastly the advantage. Theft is almost unknown among them. Family prayer is set up in every house, and private prayer is almost universally attended to. These poor people look up to

the Missionaries as their oracle in all their troubles of body and mind, civil and religious. They were once the cruel slaves of Satan, destroying themselves and their infant offspring. Now, women are restored to their rank in society, a new generation of young ones is springing up beloved by their parents; and the face of things is marvellously altered, so that we are constrained to say, 'This is the Lord's doing, and it is marvellous in our eyes.'

'We are endeavouring to bring them into regular habits, and to promote their comfort and usefulness.—This we trust, will be in time accomplished. Last May we held the anniversary meeting at *Eimeo*. All the Missionaries, sixteen in number, and most of their families, were present; and spent a most delightful day together, partaking of the Lord's Supper. But what is most remarkable, a Missionary Society was formed among the natives. The King is President, and the various Chiefs are Governors, with Secretary and Treasurer. Coconut oil, arrow-root, cotton, or pork, is to be subscribed, and the funds sent to England. It is supposed, that there will be scarce one inhabitant, that will not be a member.

'Reading is become general among this people, and they are diligently engaged in teaching each other: 3000 copies of Luke have been printed and sold for three gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more. We believe ten thousand might have been sold in ten days. We hope to get on printing and publishing the Sacred Scriptures.

'A great concern is manifested for the islands around us, and those who were thought to be out of the reach of Missionaries, are graciously and very

providentially brought under the influence of the word. The fame of the Gospel has spread by means of the natives themselves. The inhabitants of some of the low islands to the Eastward have cast away their idols, and many of them are among us, learning the word of God. The sound has reached Tubuai and the high islands called Raivavae, and the people are desirous of Missionaries. I am sanguine in my expectations of the *Marquesas*, some of whom have learned to read with us, and now others, natives from hence are going. *I have also some hopes of the Sandwich Islands, as the American Brig Clarion, by whom I send this, is bound thither and takes passengers, some natives of those islands who have been learning the word of God here.* Excuse my hasty scrawl, dear brother, and let me have the pleasure to hear from you when opportunity offers, and I hope to be punctual in writing to you in return. Mr. Davies has removed to *Huahine*, with Mr. Ellis and others, having the press. As we are to windward I shall most likely get intelligence first, and any you may send me, shall be quickly communicated to him—We are here with eight children, have a dispensary, a large school on the new plan, much of the language, &c. to write, and frequently to preach. Mrs. C. has also a school of girls, so that we have enough to do.

---

INDIA.

Mr. Knill, in a letter to a gentleman in India, dated 4th Jan. 1819, says,—Since my return from Quilon I have been much with the people, halting for two or three days at a place; the great numbers of people who attended, and the seriousness with which they listened to the Gospel, with the simple unadorned conversation of many have proved highly gratifying to my mind.

‘With the full concurrence of Mr. Mead, I have established *five* new schools, in places where the new Christians dwell. The people will meet in these schools every evening,

when the master is to read a chapter, the Lord’s Prayer, the Creed, &c. the Catechist to attend once a-week, and give them a sermon; thus we hope the light of the Gospel will gradually enter into every village, and make the darkness flee before it. Some of the old schools have made a pleasing progress. At Tamaracoolum the boys repeated to me more than 1100 verses of the Bible; the Pittalum boys, 878. They received small rewards.

‘On New Year’s Day I had the felicity to lay the foundation stone of the New Church. May the building rise under the auspices of heaven! On the same day I agreed with a man to superintend a weaving concern—the profits to be appropriated to the erection and repairs of Churches—also bargained with a person for a flock of sheep, the profits to assist in the support of schools. I have laid down a plan by which, if it succeed, we shall have more than thirty schools or nurseries, belonging to this Mission by the end of the year.

‘I forgot to mention just now what I think will be very gratifying to you: When I was conversing with the people at Tamaracoolum, on the importance of being prepared to die, one man said, ‘My father was prepared.’ By what means? ‘Through the merits of my Saviour.’ Did he live a good life? ‘Yes, after he knew the good way.’ Who made him good? ‘It was God.’ Did your father say much when he was dying? ‘One sentence I remember.’ What? ‘He said, “O Jesus receive my spirit!”’ I cannot describe what I felt when the poor creature told me this—and if we compare the dying expression of this man with the last verse of the Epistle of James we shall see that the Mission was not established in vain.

‘One night when I was catechising, I asked who was your former master? ‘The Devil.’ Is he a good master? ‘Far from it.’ Do you like his service? ‘No, we like Christ’s service.’ Is it good to be engaged in the service of God? One of them very promptly answered, ‘Yes, it is good—a day in



thy courts is better than a thousand,' alluding to Psalm lxxxiv. 10. It was a lad from Mailady, about fifteen years old. Thus the sacred Scriptures are treasured up in his memory, and may prove a way mark in the road to life.

'Another evening, when conversing with the people at Nagracoil, a man said, 'I frequently beat my Sawmee when matters did not go well with me, but it was very foolish; the idol could not do me good or hurt.' No, said I, it is true; what have you done with that idol now? 'O,' said he, 'I have beaten it in pieces, and God shall bruise Satan under our feet shortly;' adopting the exact language of the Saviour.

'I know that some people would laugh at these sayings; but I confess they did me more good than thousands of gold or silver; and it is only from things similar to this, that Missionaries must look for comfort and delight. It is in this way that Christ shall 'see of the travail of his soul and be satisfied.' 'Isaiah, liii. 11.'

#### MADRAS.

Mr. Loveless, in a letter dated Jan. 21, 1819, says, 'I have now to record with peculiar joy and thankfulness, the safe arrival of Mr. and Mrs. Traveller, on the 19th inst. in perfect health. They came at a time when they were much needed, and afforded a most seasonable relief to my mind, as I began to contemplate the expected return of Mr. Pritchett to Vizagapatam, with a heavy heart.

'The Female English Free-School, in our Chapel Garden increases, and promises great usefulness, but requires much more attention than Mrs. Loveless is able to give it. We trust Mrs. Traveller will find it a field of much usefulness; for females in this country are in a most wretched state of moral degradation.

'We received a letter from our dear brother Knill yesterday, and rejoice to hear that he has completely recovered his health, and with brother Mead

is labouring with the most pleasing prospects of usefulness.

'You will also rejoice to hear that a Religious Tract Society has at length been established at Madras.

'The Native Schools promise to be highly beneficial. The natives discover an increasing disposition to send their children to schools in which Christian principles are professedly taught. We have had an application lately for two new schools near a village, in which we have had a school for several months. The use of the ground has been obtained *gratis*, and we opened them a few days ago. We have likewise had an application from some natives to establish a *Female Native School*—a rare thing in India!

'Our Bible association has furnished a great number of the children with Bibles; and many of the boys have attained a very considerable knowledge of its sacred contents.'

#### NATIVE SCHOOLS IN INDIA.

We have perused the *Second Report* of the Institution for the Support and Encouragement of Native Schools begun at *Serampore*, Nov. 1816. At the date of this Report the number of these little seminaries stood thus—around *Serampore*, 92; at *Cutwa*, 11; in the neighbourhood of *Moorshedabad*, 3; and at *Dacca*, 5. In the whole 111. In the 92 schools around *Serampore*, the average number of children actually attendant, in June, July, and August, before the rains had so swelled the rivulets as to interrupt their coming, was 7,188; these, with the number in the other schools, above mentioned, amount to 8,500; and when to these are added those who occasionally attend, the number will exceed 10,000.

In order to extend the benefit of schools far more widely, the Committee purpose to afford their aid to the *Native Schoolmasters* already engaged in teaching the children, and who at present derive their scanty support from the parents of the scholars. Of

these schools there are great numbers; it is supposed that there are in Bengal 9,000 native schools, containing probably 360,000 children, who are taught merely to read and write their native language; but for want of its being afterwards kept alive by exercise, two-thirds of them probably lose their knowledge before they reach thirty.—But far more than merely the knowledge of reading and writing, which should be considered as preliminary means, is necessary for the mental improvement of the native—a knowledge of the solar system, geography, chronology, general history, morality and virtue. It is necessary to impart to them new ideas, and this must be done before they leave school, and depart from the sphere of European influence. It is proposed therefore, to give a small gratuity, to each master, say an *anna* for every boy who makes a certain degree of proficiency; this would operate as a premium to the master, and will greatly increase (perhaps double or treble) the number of the children in the schools already established, and probably occasion many new schools.

The Marquis of Hastings has invited the Committee to extend their operations to the provinces which have lately been brought within the sphere of British influence, and are in a state of ignorance and demoralization hardly to be credited, accompanying this invitation with the munificent donation of 6,000 rupees. Mr. Jabez Carey, who so successfully superintended the Schools at Amboyna, is appointed to this service.

It is hoped that this noble Institution, which is 4,500 rupees in arrear, will receive from gentlemen, both in India and in Europe, further encouragement and support.

—  
MALACCA.

*Extract of a letter from Mr. Medhurst, 25th December, 1818.*

Last month three Chinese from SIAM called here, inquiring for books—they had met with some of our publications

in that country, and had learned from them the story of the Fall, of the first progenitors of mankind, the work of Christ, &c. Yesterday also a Chinese from Tringana called, inquiring for books, with which we supplied him; he had seen them before at Sourabaya, and a ship arrived at Tringana while he was there with some of our tracts on board, one of which he obtained. Who knows how much good these silent and inoffensive missionaries may do, though hidden from the knowledge of those who felt interested in their distribution—a few instances now and then reach our ears from distant shores, but the aggregate of their useful effects will never be unfolded until the Great Day.

All the brethren are in health and hard at work; and every thing in the mission seems to wear a favourable appearance.

—  
*Extract of a Letter from Mrs. Beighton, Malacca, November 20, 1818, to a Friend in London.*

‘I have seen many ceremonies performed by the heathen since my arrival. A few weeks ago they carried some of their idols through the streets; tall men danced before them, while priests attended on the idols, offering fruit, and with a brush preventing the insects from settling on their lifeless images. I could not but observe that two children were placed behind the temples, pulling strings which were fastened to the arms of the gods, whereby they were kept in continual motion. The streets through which the procession passed were hung with flowers. I understand that these are the gods to which they offer their tools and instruments of war. Their gods are indeed many; for we can scarcely pass a house, or even a hut, in which we do not see candles placed before them.

‘On the 25th of October, we commemorated the death of our Saviour, when the service was rendered more interesting by the presence of a converted Chinese. After the service, he expressed a desire that we would all



pray for him, that he might persevere in the ways of the Lord. Mr. Milne was his interpreter, and part of the service was in the Chinese language.

'The Chinese have little affection for their female children, and think them unworthy of any instruction; and when females grow up, they are treated like brutes. If a man speaks of his wife, he will say, 'my dog,' or 'my worthless woman within.' Let Christian females remember to what they owe their advantages, and I am sure they will not think any sacrifice too great, so that they may promote the cause of Christ.'

—  
CANTON.

Dr. Morrison, in a letter, dated January 24, 1819, expresses the high degree of satisfaction and delight which he felt on receiving from Malacca, a specimen of the Commentary on the New Testament by Mr. Milne, elegantly printed, and a sermon in the Chinese language, by Mr. Medhurst. 'Gospel light,' says Dr. M. 'is rising in the East, glorious and exhilarating as the sun shedding his beams in the morning to illumine the earth.'—'The Chinese are a reading people, and God is providing for them books full of Christian truth.—O, that he may hasten the work still more! O that this nation may in a short time be turned from idols, and rescued from the slavery of Satan.'

—  
SURAT.

Mr. Fyvie writes,

'The Mahomedans in this place appear to be mostly infidels. We are distributing Mr. Martyn's Persian New Testament among them, which is greatly admired for its important contents. They exclaim—'It is all true! it is all true!—every word is most excellent!' I trust it will do much good among the people. Many since reading it appear desirous of instruction.'

AMERICAN MISSION AT CEYLON.

From the Panoplist.

JOURNAL OF MR. POOR AT TILLIPALLY.

Concluded from p. 203.

Sept. 7. Yesterday preached in Tamul at Batticotta, and united with brother Meigs and the sisters there, in celebrating the ordinance of the Lord's supper. We are earnestly desirous, that the time may come, when churches will be formed at our stations, that this ordinance may be regularly attended to at stated seasons.

9. To excite among the people attention to the school, I have this day held a public examination of the boys in the church. The effect appears to have been good, both on the parents and children.

14. On Wednesday last, a boy, whom we have supported a short time on trial, took leave to go and call his parents to attend his examination of the school. He did not return, till I sent the schoolmaster to fetch him. It appears that he was detained by his parents, who intended to keep the cloth we had given him. On my threatening to send them to the magistrate, the cloth was returned. This is the second instance of the kind, that has happened since we began to take boys to support by us.

16. Preached in Tamul at Milette. A boy, the son of the principal head man of Milette, who for some time attended the school in that place, received a slight injury from a well pole, when drawing water. On consulting a witch, that is, a woman in whom they say the devil dwells, concerning the cause of the injury, he was told, that it was in consequence of his having learned the Christian catechism at school. The boy has not attended school since.

17. Our infant has been sick several days past. Last night we almost despaired of his life. We are laid under renewed obligations of gratitude to God, as the violence of his disorder has abated, and we have a good hope of his recovery.

20. The meetings at the rest house, which I have constantly attended on the Sabbath, for more than a year past, continue to be interesting. Tho' the number of the people who attend there at any one time, is not so great as at the morning service in this place; yet, more men have heard the Gospel at the rest-house, than at the church. I have reason to think, that the head men, who have obtained some knowledge of the Christian religion, are more active in supporting heathenism than formerly. They hate the light. Many persons with whom I converse, who are convinced of the superior excellence of Christianity, appear to be sincere in the belief, that if they should adhere to the morality of the Gospel, they should sustain great injury in their temporal affairs. They ask with much confidence, believing that no proper answer can be given to the question, How can we gain a subsistence if we cease to lie, cheat, and deceive, since this is the custom of all? So little do they know, that godliness is profitable for the life that now is, as well as that which is to come.

25. It is reported, that the vessel in which our brethren sailed has arrived at the Cape of Good Hope.

27. For several weeks past more persons than usual have attended our church. But it is a source of grief to us, that we have no good evidence that the word preached is made effectual to the saving conversion of the heathen.

Oct. 7. We have been favoured a few weeks past with the company of the Rev. Mr. Knight, missionary from the Church Missionary Society. He is to be stationed at Nillore, about two miles from Jaffnapatam. We have much reason to esteem Mr. Knight as a very valuable acquisition to the missionary cause in this district. He has rendered me some important assistance in my schools, as he is well acquainted with the theory and practice of the Lancasterian system of education. Mr. K. is setting other missionaries a good example; viz. that of

acquiring a knowledge of the native language, before his mind is distracted by other concerns.

Sabbath, 11. Brother and sister Meigs spent the Sabbath with us. He preached in Tamul. After sermon we dedicated our infant son, Daniel Warren, to God in baptism. We then attended to the ordinance of the Lord's supper. About 300 natives were present, of whom 30 were females. This is the largest congregation we have seen at the church. The presence of so many idolaters, to witness such ceremonies, and to hear them explained, was truly animating to our souls. It encouraged us to hope, that as God has given us so much favour in the sight of this heathen people, he will, ere long, bless his word which we preach among them, to the saving conversion of some souls.

16. Received, by a letter from sister Nichols, Bombay, the affecting intelligence, that brother Nichols has been brought to the borders of the grave, by a dangerous sickness. We earnestly hope that it may please God not to diminish our little number at present, while the call for missionaries is so urgent.

20. Sent a letter to the principal bramhun of the celebrated heathen temple in this place. In this letter I explained briefly the object of my coming here, and addressed him on the supposition, that at the day of judgment it will appear that he has exerted his influence in the support of a false religion, while the means of correcting his error were within his reach, and of becoming acquainted with the true and only method which God has revealed to men for obtaining pardon and salvation. Whatever might be his views of the two religions, I urged him to read the New Testament and two small tracts, which accompanied the letter. When my interpreter carried the letter, and told him it was from me, he seemed to be somewhat agitated, and declined receiving either the letter or the books. He at length consented to hear the letter read. He then observed, that



he knew his was a vain religion, but as it was the religion of his ancestors, and as he obtained his subsistence by supporting it, he did not wish to examine any other religion. He returned the letter and the books.

23. Learn from brother Chater, that two boxes have arrived at Columbo for the "American Missionaries." We trust letters are at hand, which will give us further information on the subject.

Nov. 2. Near our house is a heathen school, which has been taught many years by a man now considerably advanced in age. He has in his school about thirty boys, the children of stout heathens, who would not send them to this place. I have lately several times visited the school, and become acquainted with the master and boys. This evening the master came to make proposals for putting the school under my superintendence. I agreed to give him four rix dollars\* a month, on condition, that he should instruct 30 boys, and that I should have the direction of their studies. He is doubtless influenced to do this by the hope of obtaining one dollar a month; and the parents consent to it, on condition that they shall make him no compensation for his services. These boys have proceeded further in their studies, than those who have hitherto been received into my schools. This is the eighth school connected with this station. As these schools are in six different parishes, it would be impossible for me properly to superintend them, had I not the assistance of Malleappa, who is at Mallagum, and of my interpreter.

16. This morning ten or twelve persons, from a distant part of the parish of Milette, came to request me to open a school in that part of the parish, saying, that there are many boys there, who have never had an opportunity for receiving instruction. Of late I have had several formal applications from different places to establish schools; but have been unable to

\* One rix-dollar is worth from 25 to 33 cents, according to the rate of exchange.

attend to them without neglecting other duties. The people appear to be more and more convinced of the sincerity of our professions, and to begin to see the advantage of our schools.

20. This day my interpreter left me, to take up his residence at the school-house at Panditeripo, which I have lately enlarged and prepared for this purpose. At this time my schools are well attended. The whole number of boys in the 8 schools is nearly four hundred. As the rains have commenced, it is difficult for me to travel any considerable distance. Nicholas, my interpreter, will attend to the school at Panditeripo, and also to one established in an adjacent village. These two schools are the most remote from my station.

Another, and a more important, reason for sending Nicholas to Panditeripo is, that the children in those schools, and the people in that vicinity, may have a better opportunity, especially on the Sabbath, to receive religious instruction.

Nicholas is a native Malabar, belonging to Jaffna. Formerly, he was a reader of songs in a heathen temple. Afterwards, he was about two years in the government school at Jaffnapatam, under the care of the Rev. Christian David. There his attention was seriously turned to the concerns of his soul, and he gives some evidence of real piety. He has continued his studies at this place 15 months, and has served me as an interpreter nearly a year. He appears to have a sincere desire to be useful to the souls of his countrymen. He dresses in the native style, and receives 15 rix dollars a month. Though he is of much service to me here, the welfare of the mission appears to require him to go from me. I hope, by the occasional assistance of him and of Malleappa, to do without an interpreter. I have practised for several months past to read in Tamul on the Sabbath, different parts of the book of Common Prayer. I shall continue to do this, very frequently, and instead of sermons, shall read short formularies of

doctrines and duties, and select parts of Scriptures, accompanied with very short explanations. Long texts and short comments appear best adapted to the state of this people. There are many advantages resulting from reading to them the same forms, accompanied with occasional remarks.

Eight girls usually attend our female school during the week, and on the Sabbath about a dozen girls attend, and recite the catechism. About the same number of women attend the church.

This day we have been comforted by the receipt of a letter from Dr. Worcester, dated Jan. 26, 1818. This letter was taken from one of the two boxes, that have recently arrived for us at Columbo. We have cause to think that one package of our letters was lost, viz. that containing the first copy of the annual account of expenditures at this station, and also, a paper specifying the medicines which are wanted at our stations.

We remind our dear sisters and fellow helpers, who contribute to the support of heathen children, that we have nineteen boys connected with our family, who acknowledge us their guardians; yet we see many more of both sexes around us, who have equal claims upon our charity, and to whom we should gladly extend our guardian care, and whose hearts would be rejoiced to hear the tale concerning their benefactors, who reside in a far distant country.

Nov. 26. We are yet in a state of anxiety and suspense, concerning our absent brethren. Seven months have elapsed since their departure, and we have received no intelligence from them.

DANIEL POOR.

#### AFRICA.

*Extract of a letter received from the Rev. Mr. Philip, dated Cape Town, 10th March, 1819.*

‘The Caffre war still continues to rage. The following is an extract of a Letter from Rev. Mr. Ulbricht.’—  
‘It is impossible for me to describe the

condition we are in. I can only state a few particulars. Nearly 800 head of cattle are taken from Theopolis, which we were obliged to see driven away, without being able to prevent it. We are surrounded with Caffres, who are only waiting an opportunity to rush in upon us. The whole country between this and Uitenage is deserted by its inhabitants. The dwellings of the farmers are burnt, the military stations forsaken, and some officers and others *murdered*. Our remaining cattle we keep in the village, the women and children sleep in the place of worship, and the church and village are defended by a hundred of our people in possession of *fire arms*. We have hardly any rest night or day. All is in confusion and distress.’ ‘I am ready to die with fatigue. Our friends at Graham’s Town have invited us to come to them, *but I cannot prevail upon myself to quit my station*. Were we to leave the place, the houses would be burnt—our corn would all be destroyed; and the Hottentots would be discouraged. I am, therefore, resolved to abide where I am, trusting in the Lord. Pray for us—our eyes are up unto the Lord. He only can help.’

‘We are sorry to learn that on the 9th of February last, the Moravian New Settlement, at the Witte (or White) River, was attacked by the Caffres, who drove away 235 head of their cattle. The people were in the most imminent danger. By another letter, dated March 2, it appears that the Caffres went on plundering and murdering those who opposed their thefts.’

We hope the state of public affairs, in respect of the Caffre war, is much better than when this letter was written.

#### CAUSE OF THE JEWS.

*Report of the Secretary of the Prussian Bible Society at Berlin, concerning the distribution of the Gospel in Hebrew.*

Through the kindness of the Rev. — Mundie in Hamburg, a parcel containing copies of the above-men-



tioned Gospels has been forwarded to me for distribution by Mr. Gilbert van der Swiszen at Altona. Part of them I had remitted to such correspondents of the Bible Society as are most conversant with the Jews.

Above twenty copies I took with me to the fair above mentioned; and I think it my duty to make a report of what occurred, to the respected promoters of the circulation of the word of God. May it make a joyful impression upon their minds, and increase the conviction, that God has, according to his promise, not cast away his people; and cordially I in my weakness unite in spirit with them in that mind St. Paul so beautifully expresses, Rom. x. 1. "Brethren, my heart's desire and prayer for Israel is, that they might be saved."

I made a beginning by presenting a copy of the Prophets to a Jew from West Prussia for his father at home. When he with great joy accepted it, I gave him a copy of the Gospels of St. Luke and St. John for his own use. He read some verses, knew presently what it was, and said; that may also be read by my father. On the following day, I offered to a Jew in our neighbourhood, a copy of St. Luke and St. John, with these words, That if he was not pleased with that book, he might return it to-morrow. He read half a page with great eagerness, then made a stop and said; I know now what it is, and thank you most heartily. To the same Jew I formerly used to give some small tracts for his children. When, therefore, he applied to me now again for the same gift, I took the opportunity of presenting himself with the Gospels, while I furnished him with the Dairy-maid for his children. On the third day, when I was about to give a copy of St. Luke to an elderly Jew, and he was ready to accept it, another young Jew entered my room, who presently protested against it, saying, These are no books for us—I was the first, to whom the Englishman (meaning Mr. Way) would have given some of them; but

I know what they contain. There is spoken in them of Thola, of Thola. No! these are no books for us. Quietly I took the copy back again. Knowing the mistrustful disposition with which many of them watch every word respecting their spiritual interest, I, when I had to deal with unknown Jews, commonly made use of the following introduction: Somebody has put this Hebrew book into my hand. As I cannot read it myself, but know, that it is a very good book, I will lend it to you upon that condition, that if you like it, you may keep it, as your property; but if you do not like it, I beg you will return it to-morrow. And now I am going to mention a very encouraging occurrence.—Three Jews from the neighbourhood of Krakow in Russian Poland were with me in mercantile business. When I discovered in them a disposition, that excited my confidence, I gave to the eldest of them a copy of the prophets. All the three began to read it very earnestly, when at last the youngest exclaimed: These are our prophets! that is pretty! but what would I say? have you no book more of that description? I was obliged to answer in the negative, as it was the only copy I had at hand. But, said I, here I have a smaller book, offering him a copy of St. Luke and St. John; if you like it, you may take it home. He now reads about a page, the two others looking in with him. Suddenly exclaimed: Surely that is good! that is the word of God! that is the word of God! Having fortunately one copy left of the Gospel of St. Mark, I gave it to one of the two other Jews, who expressed a great desire. Deeply affected and thankful they would have kissed my hand; but when I declined it, they bowed so lowly to the ground, that I considered it a reverential acknowledgment to God, for having put his word into their hands.

On the last day before my departure, when I had only one copy left, a poor middle-aged Jew of very sickly appearance, but shewing traces of having known better days—which also

during my conversation with him was confirmed—entering my room begging. I asked him, whether he could read the book? (the Gospels of St. Luke and St. John.) He answered in the affirmative, and read half a page with great attention. Upon my question; if he wished to possess that book, he said very modestly: Yes, if you will give it me. So I did. But now I turned the matter, representing to him, that in his situation money must be more desirable to him; wherefore I would pay him for it. But he would not sell it, though I offered him the due price.

Before I conclude this report, I would request of you the favour of communicating to me all the news concerning the Jews, as more information concerning them is highly desirable, and I most cordially would give it a place in our "Reports;" declaring at the same time my readiness to bring to the notice of the respected Society, which is seeking the lost sheep of the house of Israel, as well my own discoveries as those of my correspondents.

E. SNER.

*Extract of a letter from Rev. B. N. Solomon.*

The following is an extract of a letter recently received from the Rev. Mr. Solomon, on his return from a Missionary Journey which he has been making in Poland.

*Kremenchug, May 24, O. S. 1819.*

I shall now give you a short account of my journey in the governments of Ecatherinaslay and Cherson. In the former town, which contains the number of about 500 Jewish inhabitants, I had the gratification to find several who were not unwilling to examine the claims of Christianity. Some Israelites heard me patiently and with seeming attention in their synagogue, and three or four came separately to my lodgings begging for testaments, which, on finding they understood the Hebrew tolerably well, I did not refuse them. But what was truly gratifying to my feelings was the very kind reception

which the Rabbi of that place gave me. I found this good-natured old gentleman over his Zohar, which he laid aside on my entering the room, but soon after took it up again to show me some passages, and said, he need not be ashamed of that book *for me*, for he has never met such a Christian before—he repeated the common place objections against the Christian religion, but in a very proper spirit, and listened with very surprising attention to what I had to say in return, when I showed him the Hebrew Tract, he read a few pages in my presence, and said, he would not return it, he hoped I would leave it with him—he observed at the same time, that it appeared to him an inexplicable enigma how I could take the trouble of travelling such a distance, and moving about from one place to another, only for the sake of informing the Jews that Jesus of Nazareth is the promised Messiah—this, he said, is a new thing on the earth! but Jews began to gather about us, and it was thought advisable to break up. I left this good man, not without hopes that He, who commanded the light to shine out of darkness, may shine into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ.

From Ecatherinaslay, I directed my steps towards the Jewish colonies in the government of Cherson, where I witnessed a scene as pleasing and interesting as it is altogether new in the annals of modern history. I think it must be interesting to the friends of Israel to hear that there is a respectable body of Jews, consisting of no less than 4000 souls, who have newly left their trades in Poland, and have returned to their pristine patriarchal simplicity of life—who cultivate the ground which the noble Alexander has granted them, with their own hands—who follow their flocks and their herds into the fields, and, separate from the world, they subsist on the steps entirely on their manual labor, and eat their bread with the sweat of their face—whether this might be the beginning



[Sept. 19.]

a preparation for their return to their own land, I am not authorised to judge, but I could not help being struck with the idea that they might even on those steps be infinitely happier than their forefathers in Jerusalem itself, if they would but know him whom their fathers saw only through types and figures. I hesitated not to declare this my opinion to them, and when they said they would rather be in Jerusalem than on the steps, I told them that they might have here more than a Jerusalem, a paradise itself, if they would with one heart and one mind return to him, whom their fathers have so unjustly pierced, but who was, notwithstanding, the bright glory that adorned the second temple at Jerusalem. There is one advantage which I had here above other places, viz. that I found among them much less difficulty of introducing the subject, and obtaining their ear, than among the busy Jews in the towns, where you may generally hear excuses similar to those in the Gospel, "I have no time to attend, I must first provide for my family;" here I heard no such thing—on the contrary, whichever colony I entered, I had no sooner alighted from my Britchky than I saw almost all the inhabitants around me, and the Rabbi himself on my side; Bibles, Testaments and Tracts were brought in, we read them together—we pointed out passages to one another, and the conversation was every where carried on with mutual candor and sometimes for three or four hours together—in some places the Rabbi himself proposed we should meet in the evening or on the next day again, and in the mean time they read the Testament in their houses. But not to enter into particulars, I will only say, that from all that occurred, I have reason to bless God that I have been led among them, and if the prayers of the righteous attend my poor endeavours, I shall never despair of seeing that seed which I have been enabled to sow among them, spring up into everlasting life. B. N. SOLOMON.

## DOMESTIC MISSIONS.

From the Boston Recorder.

*New-Albany, (Ind.) Aug. 14, 1819.*

MR. WILLIS—I wish through the medium of your paper, to show our Eastern Brethren the good that results from Missionary labours, in these western settlements. I am now just returned from the installation of the Rev. John M. Dickey, over a Presbyterian Church at New-Lexington. A place, where a year ago, no church was organized, no religious society was formed, and no stated preaching of the Gospel was heard. The town itself is but an inconsiderable village, but it is in the midst of a fertile country, and now considerably thick settled. As is usual in the new settlements, the inhabitants are of different religious denominations, and of no profession.—To this place, one year ago, a Missionary from Connecticut came. At first he thought he would hardly have hearers enough to hold a meeting. What then, was his surprise when, in an hour or two from the time of his entering town, he was preaching to a crowded room of anxious hearers. Some were affected to tears. On enquiry, he found that there was one Presbyterian woman in the place, and a few Presbyterian families in the surrounding country. These, by his subsequent labours on one or two Sabbaths, and his observations, were collected, congregated and organized into a church, to meet at New Lexington. A few months after, Providence brought their present pastor in their way, and their desires were drawn forth after him. Uniting with another little congregation about ten miles off, they gave him a call in due form, laid it before the Presbytery appointed the 7th of August, for his installation.

This is now past. He is installed; and this marks a new epoch in the religious history of Indiana, for it is the first installation which has been made in the State. The Society have no meeting-house. A place was prepared in a grove. The sermon was preached by the Rev. J. Reed, and the charge

to the pastor and people given by the Rev. D. C. Banks. There were also present the Rev. W. Robinson, J. Todd, and I. Shannon. Both minister and people seemed sensible of the solemnity of the transaction, and to feel the force of the obligations under which this transaction brought them. It was an interesting, it was a solemn scene. Here in this new country, the tall trees still waving over our heads, even when we were investing our brother with his pastoral office, it being the first in this State, the deep solemnity of the people, their eyes being intently fixed, and their countenances solemn, were things calculated to affect the reflecting mind. The text was, "Take heed therefore, &c." Acts xx. 28. The next day was a sacramental Sabbath. We met in the same place; the congregation was great. The Rev. Mr. Banks preached from 1. Peter ii. 4, 5, "To whom coming," &c. Persons had come from many miles; I saw those I knew, from eighteen miles distance. The Presbyterian communicants were between sixty and seventy. It was the first time this church had received the sacrament. The ministering brethren were able and engaged, and, altogether, it was a most interesting season. I trust the Lord was there indeed, and that the influence of the Good Spirit was felt. Most of the ministers left on Sabbath evening. I remained, and preached on Monday. The new installed pastor then addressed his flock, and numbers were soon in tears. The meeting then closed.

And now I say to our Northern and Eastern brethren read this, and take courage, in your labours of love for us—for the new settlements. And if you would see such accounts multiplied, you must multiply our ministers; you must send us more Missionaries. Brother Fowler says right, when he says, "now is the time, and the Western world the field in which to do good." He speaks the truth where he says, "the fields are white for the harvest, and there are but few to thrust in the sickle." We must have more Mis-

sionaries, or the people will go—ah! where will they go? And now to the Ministers of the Lord Jesus in the Northern States, who have not a pastoral charge, and who therefore may engage as Missionaries, I say: *Come over into Indiana and help us, Come over into Indiana and help us.* I beseech you, by the sighs, the groans and the prayers of the scattered Christians here; I beseech you, by the worth of souls for whom Jesus bled and died; I beseech you, by the commission which you have received from Him. *Come over into Indiana and help us!* And if Societies to the East cannot send you, come still: we can give you food, and a place to lay your head. The people of this State are not that outlandish people, that some may think them: though poor, they are *kind*, and sometimes *liberal* too.

Farewell, ISAAC REED.

#### CIVILIZATION AND INSTRUCTION OF THE INDIANS.

The views of the President of the United States, under whose direction the annual 10,000 dollars, appropriated by the last Congress for Indian civilization and improvement, are to be applied, may be gathered from the subjoined letter, which we understand, has been issued in the form of a circular, by the war department, to as many agents as are known to be engaged in promoting the work of salvation, "within the limits of those Indian nations which border on our settlements."

The information called for is certainly necessary as a first step in the progress of a system, which is to be adopted in order to give to the appropriation its contemplated effect.

Doubtless this appropriation will be more extensively promotive of the object intended by it, as an auxiliary fund, especially in such hands as those in which it is in contemplation to place it, than it could possibly be made, were it constituted an independent one. The sum is too small upon which to organize a separate system, but, were



ten times its present amount, it is probable that even then, it would be more practically and usefully applied by the men who have gone forth under the impulse of their own humanity, and in the strength of their own means, than it would be by mere undertakers.—*Nat. Intel.*

CIRCULAR.

"In order to render the sum of 10,000 dollars, annually appropriated at the last session of Congress for the civilization of the Indians, as extensively beneficial as possible, the President is of opinion, that it ought to be applied in co-operation with the exertions of benevolent associations, or individuals who may choose to devote their time or means to effect the object contemplated by the act of Congress.

"But it will be indispensable, in order to apply any portion of the sum appropriated, in the manner proposed, that the plan of education, in addition to reading, writing, and arithmetic, should, in the instruction of the boys, extend to the practical knowledge of the mode of agriculture, and of such of the mechanic arts as are suited to the condition of the Indians; and in that of the girls, to spinning, weaving, and sewing. It is also indispensable that the establishment should be fixed within the limits of those Indian nations which border on our settlements. Such associations, or individuals who are already actually engaged in educating the Indians, and who may desire the co-operation of the government, will report to the Department of War, to be laid before the President, the location of the institutions under their superintendence, their funds, the number and kind of teachers, the number of youths of both sexes, the objects which are actually embraced in their plan of education, and the extent of the aid which they require; and such institutions as are formed, but have not gone into actual operation, will report the extent of their funds, the places at which they intend to make their establishments, the whole number of youths of both sexes

which they intend to educate, the number and kind of teachers to be employed, the plan of education to be adopted, and the extent of the aid required. This information is necessary to enable the President to determine whether the appropriation of Congress ought to be applied in co-operation with the institutions which may request it, and to make a just distribution of the sum appropriated.

"In proportion to the means of the government, co-operation will be extended to such institutions as may be approved, as well in erecting the necessary buildings, as in their current expenses."

REVIVAL OF RELIGION.

*Corydon, Indiana, July 31.*

It will be peculiarly grateful to the lovers of Christianity to hear of the Revival of religion which has taken place in this town. A few weeks ago our streets exhibited little else than intemperance and profanity; and now, so far has the scene changed, that morality seems to predominate in every quarter, through the day, and at night the sound of prayer, praise, and the shouts of new born souls cheer the evening shades. Every sex and age are the subjects of the work; and it is worthy of remark, that some of the most hopeless profligates in town have made an open profession of being made the subjects of regenerating grace. It is said there must have been more than sixty in number added to the followers of the meek and lowly Jesus, in the course of the last week; and the number is increasing every prayer meeting. Christians ought to be encouraged to pray, and look for the coming of that glorious, happy time promised, "when a nation shall be born in a day."—*Christ. Watchman.*

*For the Religious Intelligencer.*

REPORT OF THE SABBATH SCHOOL IN HADDAM.

The Sabbath School in Haddam was opened on the second Sabbath of May, and continued until the close of August. Sixty boys and one hundred girls, between the age of seven and sixteen have attended, during this

period, with commendable regularity. They have been separated into classes of five; each of which has had a Teacher, and been located in a pew in the meeting-house. The Teachers have all been young persons; most of them were the subjects of the late revival in the place, and all professors of religion. Five Superintendents were selected from the respectable inhabitants of the town and members of the Church, who, in rotation, have conducted the affairs of the School. Impressed with the importance of their work, and their need of the divine assistance, the Teachers have regularly assembled on the morning of the Sabbath, for united prayer to the God of all grace, beseeching him to bless them and the children committed to their charge, and have found these to be precious seasons. The School has commenced, each Lord's day, at half past 12 o'clock, by a Hymn, sung by the Teachers, entitled the Teacher's Prayer—

"May we who teach the rising race," &c.

The Lord's Prayer has then been offered by the acting Superintendent, accompanied by all the Scholars. After this the Teachers have devoted themselves to their respective classes for fifty minutes; hearing the children recite the lessons they have learnt, and conversing with them as much as time would admit. An account has then been taken by them of what has been recited, and tickets distributed according to the number of verses. The children have then advanced into the aisles, sung, in Bath, the Hymn,

"O what a privilege is this,

That we obtain so rich a grace," &c.

and gone in regular procession out of the house for some relaxation before divine service. During public worship they have sat together in the gallery; having a male and female Teacher with them, to watch over them and mark such as behave disorderly. At the end of each month the Tickets have been redeemed by small religious books; and good behaviour Tickets have been given to all who have not forfeited them by improper conduct.

During the continuance of the school there have been recited,

53,130 verses in the Bible,

19,232 verses of Hymns,

58,223 answers in various Catechisms.

The Catechisms chiefly used have been Emerson's and Coleman's. Much has been learned also from Cumming's, McDowell's, Weeks', Watts' and Browns'.

The effect of this Institution on the Children has been very happy. Not only has it brought them with an unwonted regularity to the house of God, but it has softened their manners, given them a love for the Sabbath, a deep interest in one another, in their Teachers and Pastor, and in the things of religion; and though the Teachers have witnessed no instances of conversion to God among them, yet they have often had the satisfaction of seeing the hearts of numbers tenderly affected with divine truth, and of having their advice and admoni-

tion uniformly received with affection and respect.

From this short trial the inhabitants of the place feel much impressed with the excellence of Sabbath School instruction, and do unite in the prayer of thousands that it may be extended until all shall know the Lord from the least to the greatest.

*Note.* The above Report has been rendered thus particular at the request of numbers from abroad, who have thought it might afford some guidance to schools that are without method.

#### BUFFALO SUNDAY SCHOOL UNION.

The second Anniversary of the Buffalo Sunday School Union Society was held at the Court-House, on Monday the second day of August, 1819. Near two hundred children and about twenty teachers, from the several Schools in this Union, assembled at the school house at one o'clock, P. M. A procession was formed by the committee of arrangements, and marched to the court-house, where an appropriate discourse was delivered by the Rev. Mr. FILLMORE, (Mr. Squier being confined by sickness,) from these words—"Many shall run to and fro, and knowledge shall be increased."

The number of Schools now under the care of the Society is 7, of learners 500, regular attendants 214, managed by 28 Superintendents and Teachers.

The Committee observe, that there is nothing they deem more worthy of remark, than the happy effects produced in the Schools by the BIBLE. To be able to read *that* Book, is the object of exertion on the part of the Scholars, and to obtain the Book itself by committing portions of it to memory, is esteemed a high distinction. By this its value is doubled. Take away the Bible, and the Schools would soon decay and be dissolved. "It is the source of motive, as it is that of obligation to Superintendents and Teachers, and supplies all their encouragement to labour and to persevere, and all their hope of benefit to themselves and others." It is the centre and soul of the system: it gives it all its energy, ensures its utility, and provides for its success. The Divine Author of that Book has shed down his blessings upon *our Schools*, through the "instrumentality of his word, and the agency of those to whom he has trusted the dispensation of it." It is therefore gratifying to report, that much attention has been paid to the reading and recitation of the Scriptures. 50,815 verses in Scripture, Hymns and Catechisms, have been recited by the several Schools, more than 40000 of which were from the sacred oracles. Many scholars have committed whole Books or Epistles, and are now able to recite them with little hesitation, in such a manner as to give the sense of what they repeat.

It would be easy to derive some just praise to the system pursued from this fact. Surely so much Divine Truth lodged in the mind can-



not fail of good effects. The fact speaks for itself, and must commend itself to the conscience of every one who has a knowledge of the Bible, or of the Grace of its Author.

*From the Christian Guardian, and Church of England Magazine, published in London, by a Society of Clergymen.*

#### ON ADMINISTERING THE SACRAMENT TO THE SICK.

Persons accustomed so sit under the sound of the Gospel, and unacquainted with the ignorance that prevails, to a great degree, even in this enlightened country, would frequently be astonished to discover the want of knowledge that many persons evince. Though we may suppose those who, from their infancy, have been familiar with the Catechism, wherein the nature and design of the Sacrament is plainly illustrated, yet in this particular, ignorance the most profound prevails. I shall only instance the infatuation which possesses the many, with regard to considering a participation of the Lord's Supper as a preparation for death. When a person of this description appears seized with mortal disease, the Minister is sent for, for the express purpose of administering to the sick person the Sacrament of the body and blood of our blessed Saviour. And how unaccountable it may be to a Protestant thus to act, there generally appears a melancholy coincidence with Priest and parishioner in their views upon this subject. If the person had before been under some concern for his soul, and felt alarmed lest he should be cited to the bar of a holy God with all his sins upon his head, upon the reception of this opiate he gets ease, conscience is silenced and lulled into a fatal security, he speaks peace and safety when sudden destruction is at hand. Scripture certainly cannot be cited in approbation of this practice. The only passage my memory furnishes me with, of persons pleading their compliance with this injunction of our Saviour as a ground of their admission into heaven, proves the very opposite. To those who have nothing more to say, than We have eaten and drank in thy presence, the Saviour informs us he shall reply, "Depart from me, I never knew you." Surely a due consideration of the import of this passage of Holy Writ, and the very words of Christ, would make ministers very cautious how, at the close of a wicked, and, frequently, it is to be feared, impenitent life, they give the Sacrament to dying persons. In fact, instead of being a preparative for heaven to such characters, there is every reason to believe that it becomes only a deadly charm, which induces the deluded victim to dream of an admission into heaven, when he is going posthaste to hell. Surely Ministers, who thus lightly, and, I fear, profanely, trifle with the most sacred ordinance of our holy religion, and become instrumental, in the language of Scripture, in sewing pillows under the arm-hole, and build-

ing up walls with untempered mortar, will one day have a different account to give than they are aware. We should be led to think, did not melancholy facts prove the contrary, that the least degree of acquaintance with the Bible, and especially the New Testament, would convince both Ministers and people, that much more is requisite, as a title to heaven, than being baptized in infancy and receiving the Sacrament upon a death-bed.

In the Church of Rome, where transubstantiation is an article of faith, and where it is literally understood, that, in order to eternal life, it is necessary, after this manner, to eat the flesh of the Son of God, we may allow somewhat for such a practice. But in a Protestant Church, and one that is generally considered by its members as the purest in the world, we feel at a loss to account for it.—While the error of supposing the transmutation of the elements into the body and blood of the Saviour is fully exploded, why then retain a practice which is wholly built upon a contrary belief?

You will observe I am not, in particular cases, against the administration of the Lord's Supper, to real penitent or humble believers upon a death-bed; but it is the abuse of such a practice that I would oppose. Not having the happiness to live in a parish blessed with an enlightened clergyman, I am unacquainted with the manner they generally treat sick persons, but I trust totally different from that I would now censure. But the method which occupies these pages I know to be the general practice of the generality of Clergymen near my residence. Should what has been written have the tendency of provoking some abler persons to think upon the subject, and produce an essay upon the causes, evil, and cure thereof, it will not be in vain. The chief danger is, those most concerned are too much engaged with the honours, pleasures, and profits of the world, to give it their attention or regard.

For the Religious Intelligencer.

#### CHARITABLE SOCIETY OF SPENCERTOWN, N. Y.

This Society was formed the last Spring, with a view to appropriate their funds at different times as the exigencies of the Kingdom of Christ might seem most to require. They have recently voted twelve dollars for the education of a heathen child in India, and thirty dollars to constitute their Pastor, Rev. Alvan Somers, a member of the American Bible Society. The latter sum was accompanied by the following note:

"Rev. and Dear Sir—The Female Charitable Society of Spencertown, for the purpose of conferring the word of life on the destitute, of manifesting a respect for their Pastor, and strengthening the American Bible Society, have the satisfaction of presenting you with the enclosed sum of \$30 to constitute you a member of said Society for life. May this great, be-

nign and flourishing Institution of our Land, add many to the list of the redeemed, and swell the songs of angels and men with new notes of praise.

In behalf of our Society,  
LOVISA PRATT, Vice President.  
CATHARINE HOLDRIDGE, Treasurer."

The following answer to the above was returned.

*To the Female Charitable Society.*

LADIES—I am happy to witness the existence and benevolent operation of your Charitable Institution. Your having taken the requisite measures to constitute me a member of the American Bible Society I am far from viewing with indifference; for while it assures me of your friendship, it augments the number of those streams which "make glad the city of God." He who "sits over against the Treasury" of his Kingdom and watches the benefactions of his people, will not fail to notice and extensively reward whatever may be done for his glory. May you as a Society be greatly blessed and prospered in your means and zeal for doing good; and possess much satisfaction in the reflection that your labour is not in vain in the Lord. Can any thing more exalt the mind and character of man, than to recognize this new era of Messiah's reign, and cheerfully join the growing confederacy of his empire—than to cast the light of heaven upon the path of the ignorant, and give to the poor and destitute the treasures of grace—than to soothe the anguish of the wounded spirit, and employ means which by divine blessing divest death of its sting, dispel the darkness of the sepulchre, baffle the malignity of accursed spirits, and present to the dying believer the majestic glories of his heavenly home?

From yours very respectfully in the relation  
of Pastor and Friend, ALVAN SOMERS.

Mrs. Lovisa Pratt, and  
Mrs. Catharine Holdridge.

Austerlitz, (N. Y.) Sept. 6, 1819.

#### ANECDOTE.

A little beggar boy, in the hope of exciting the charity of passers by, was singing in the streets of London, that beautiful hymn of Dr. Watts's, beginning with

"Come ye that love the Lord indeed,  
And let your joys be known."

It was so singular to hear the songs of Zion in the streets, that it was impossible not to feel some interest for the object of charity from whose lips they proceeded. On being asked why he did not sing some of the songs more familiar with the streets. His reply, though short, speaks volumes. "He knew no songs, for he had been brought up in a Sabbath School!"

We can better imagine than describe with what feelings the teacher of this poor object of pity must reflect upon his labour of love and the institution of Sabbath Schools.

For the Religious Intelligencer.

#### THE CHRISTIAN'S BANQUET.

How happy, Lord, thy servants are,  
When, from thy throne above,  
Thou bid'st them to thy board repair,  
And feast upon thy love!

What rapture fills the humble heart,  
What love inspires the breast,  
When Jesus does his grace impart,  
To feed the hungry guest!

'Tis here the contrite soul partakes,  
That bread which Christ has given;  
And here his burning thirst he slakes  
With streams that flow from Heaven

'Tis here the Saviour condescends,  
To unveil his heavenly face,  
And grants to all his faithful friends  
His rich, peculiar grace.

'Tis here the mourner finds relief  
From every doubt and fear,  
For Jesus' smile dispels his grief,  
And dries up every tear.

'Tis here th' afflicted saint forgets  
This life's unnumber'd woes,  
And banquets on celestial sweets,  
That heaven alone bestows.

No Prince's board was ever crown'd  
With such a rich repast,—  
No food of earthly growth, is found  
"So pleasant to the taste."

Not India's most productive field,  
Whose fragrance loads the breeze,—  
No garden of the east can yield  
Such luxuries as these.

Then tune your hearts, ye saints, anew,  
And songs of gladness sing;  
Eternal thanks and praise are due  
To your Almighty King!

New-York, Aug. 1819.

W.

We are happy to state that several articles of value, and some money, have been left with Mr. CHARLES SHERMAN, for the benefit of the Mission to the Sandwich Isles. Any donations for this object ought to be left by the 1st of October.

Let those who doubt the propriety or the success of this Mission, read the Intelligencer in this No. from the South Sea Islands, and their faith will be strengthened. The Missionary cause is undervalued and degraded when its connection with God, with Heaven, and with Eternity is overlooked. In this hallowed work, "he builds too low who builds beneath the skies."

#### HARD TIMES! HARD TIMES!

If any of our Subscribers, who are owing for one, two or three of the back volumes, felt the *Hardness* of the Times, and felt for their neighbour as themselves, they would surely forward all that is due without delay.